

## MANAGEMENT OF AMLAPITTA WITH VIRUDDHAHAR AS A HETU: A CRITICAL REVIEW

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### ABSTRACT

*Ahara* (diet) is one of the most important aspects of life as it is one of the three *Upastambhas* of life. *Viruddhahar*, on consumption enrages or agitates the *Doshas* without causing the unassimilated food to be evacuated out of the bowels or that which vitiates the *Rasadi Dhatus* in the body. In accordance with *Vaghat*, *Viruddhahar* can be termed as *Garavisha*. As *Viruddhahara*; which is of 18 types as described by *Acharya Charak*, has been mentioned as one of the factors in the formation of *Gara*, any disease or condition arising as a result of *Viruddhahar* can be termed as *Garavishjanit*. *Acharya Charak* has defined the role of *Agni* and *Viruddhahar* in the aetiopathogenesis of all human ailments where in *Amlapitta* has precisely been enlisted as one of the disorders caused by the same and therefore can be stated *Garavishjanit Amlapitta*. Here vitiation of *Doshas* and *Agni* results in *Agnimandya*, ultimately leading to *Avipaka*. Hence even light and small meals remain undigested which attains *Shuktatva* leading to the formations of *Amavisha*. This *Ama* then mixes with *Pitta* and develops as *Amlapitta*. This paper critically reviews the concept of *Viruddhahar* and proposes a line of treatment with a complete holistic approach in *Bahya* and *Abhyantar Chikitsa* along with *Nidan Parivarjan* essential to restore the *jatharagni* and *Doshasamyata* and help to alleviate symptoms of *Amlapitta*.

**Key Words:** *Viruddhahar, Garavisha, Garavishjanit Amlapitta.*

### INTRODUCTION

*Ayurved* has stressed a lot on *Ahara* describing it as one of the three *upastambhas* of life<sup>1</sup> and devoted several chapters describing what should be eaten, when, how, in what quantity, what should be the diet in different diseases etc. It has stressed equally on the diet regimen in different chapters. One such food concept is that of *viruddhahara* described by *Acharya Sushruta*: anything which on consumption enrages or agitates the *Doshas* without causing the unas-

similated food to be evacuated out of the bowels or that which vitiates the *Rasadidhatu* in the body<sup>2</sup>. In accordance with *Vaghat Acharya's* quotation, *Viruddhahar* can be termed as *Garavisha*<sup>3</sup>, certain similarities are also found between two. *Gara* is a form of different organs of insects or their waste products *viruddhahara*, *bhasmas* and less potent *vishas*<sup>4</sup>. As *Viruddhahara* has been mentioned as one of the factor in the forma-

tion of arising as a result of *viruddhaahar* can be also termed as *Garavishajanit*.

### Aim & objectives

1. To study about *Viruddhahara* and *Amlapitta*.
2. To study role of *Samyak Ahara* in the management of *Amlapitta*.

### MATERIALS & METHODS

- References regarding *Viruddhahara* and *Amlapitta* are collected from *Bruhat Trayi* and *Laghu Trayi* and various textbooks and compilation was done.
- Concept of *Viruddhahara*, *Amlapitta*, was studied in detail.
- Collection of all the references was done and correlation between the data was done logically i.e. by using *Yukti Pramana* (logical inferences).

### Review of *Viruddhaahar*

Current eating habit clearly reflect the concept of *viruddhaahar* which is of 18 types as mentioned in *Charak Samhita*<sup>5</sup> and enumerated with a few example viz. Consumption of ice cream in winter season or spicy food and alcohol in summer season, i.e. *kaalviruddha*, A recipe where in curds are heated - Biryani. Another example is favourite dish of North India is Kadhi( and preparation of churned yoghurt and chick pea flour) i.e. *sanskarviruddha*. Fruit salad but they all are unaware of this fact that milk is *madhurrasatmak*, whereas most of fruits are *amlarasatmak* i.e. *Rasa viruddha*, Eating over-ripe bananas or unripe apples as they have not attain their complete maturity i.e. *sampad viruddha*, sweet dish is served after food but as per *Ayurved*, *Madhurrasa* should be taken, first for easier digestion process i.e. *vidhiviruddha*. It is very common trend in some local area that they used to eat hot rice after pouring *Dahi* (curd) over it, which is *Pariharviruddha*. The social trends

of consumption of meals in parties, hotels, lavish ceremonies etc is steadily on the rise. This however is contradictory to the norms laid down by *Ayurvedic* text to consume fresh and home-made food in tranquil surrounding ensuring peace of mind.

***Viruddhaharjanit/ Garavishjanitvyadhi / lakshan*** *Acharya Charaka* has described a whole number of disease occurring as result of *Viruddhahara* which are as under – *Shandhya*(sterility), *Aandhay*(blindness), *Visarpa*(Erysipalis), *dakodar*(ascities), *Visphot* (Eruptions), *Unmaad*(insanity), *kilasa* (a skin disease), *kushtha*(skin diseases), *grahani* (sprue likedisease), *Shoth* (oedema), ***Amlapitta (hyperacidity)***, *Jwara* (fevers), *Peenas*(rhinitis), and even *Mritayu*<sup>6</sup> (death). *Acharya Charak* and *Acharya Vagbhat* has clearly defined the role of *Agni* and *viruddhaahar* in the aetiopathogenesis of all the human ailments. *Charak Acharya* precisely enlists *Amlapitta* as one of the disorders caused by *viruddhaaharsevan* which can be stated as *Garavishajanit Amlapitta*. The above *Nidansevana* of *viruddhaahar* or *Garavisha* causes vitiation of *doshas* and *agni* resulting in *Agnimandya*, ultimately leads to *Avipaka*. Hence even light and small meals are not digested. This undigested and ill digested food attains *shuktatva* which leads to the formation of *Amavisha*<sup>7</sup>. This *Amathen* mixes with *Pitta* leading to the development of the disease *Amlapitta*. The usage of such *garavishas* results in *Pandu*, *kushatwa*, *kaasa*, *shwasa*(dyspnoea), *jwara*(Fever), *swapnaparayana*( sleep disturbed by excessive sleep), *chintaparayana*(Excessive thinking), *yakrit*(liver) and *pleehodara* (spleendisorder), *alpavaak*(feeble voice), *daurbalya* (weakness), *alasya*(lassitude), *sopha*(inflammation), *adyaman*(flatulence), *kshaya*(atrophy of

limbs), and *mental disorder* (certain psychic manifestations)<sup>8</sup>.

### **Viruddhahara as well as Garavishjanit Amlapitta-**

An overview of the different kinds of *viruddhahar* as described in all the major *samhitas* reveals that the pathogenesis has quite a variable range right from just the vitiation and aggravation of *doshas* occurring with some types such as *deshaviruddha*, *kalaviruddha*, *doshaviruddha*, *avasthaviruddha*—making the body prone to diseases; while leading to formation of ‘*ama*’ in yet others as *agniviruddha*, *kramaviruddha* etc. Some of the *viruddhaharas* because of their property produce *srotodushti*— particularly *srotosanga* or *srotaavarodha* (obstruction in body channel) and also produces *ama visha*<sup>9</sup> due to improper digestion and metabolism, consequently resulting in body channels a number of diseases. Yet in another example of *viruddhaharas* of different potencies *Acharya Charaka* has described that such substances also vitiate the *rakta* along with causing *srotaavarodha*. Further while describing other *Acharya Charaka* has described that some of them are specially *vata*<sup>9</sup> aggravating, others *pitta*<sup>9</sup> and few others aggravate especially *kapha*<sup>10</sup>. In this way we can see that each-*viruddhahar* produces disease by any one or combination of the following mechanisms and also each of them differ in their potency to cause disease or death. *Acharyas* have specifically named certain diseases to be produced due to certain kind of *viruddhahar*. Though *Amlapitta* has not been stated as a manifestation caused by *Garavish* itself, it surely has been cited as one among the *viruddhaharjanivyadhis*. Hence considering this *viruddhahar* to be one of the aspects of *garavisha*, *Amlapitta* caused there-off can be nomenclated as

*Garavishjanit Amlapitta*. The warning prevalence of gastritis in Indian population by extrapolated statistics is 10572391 per Surface area of 1065070607cm<sup>2</sup>.

### **Treatment of Viruddhaharjanit vyadhi as well as Garavishjanit Amlapita**

A complete holistic approach in *Bahya* and *Abhyantarchikitsa* is essential along with *Nidanparivarjan* that will not only restore the *jatharagni* and *Doshasamyata*. The basic treatment of *viruddhaharjanivyadhi* and *Garavish* is same i.e **NIDAN PARIVARJAN-** as *viruddhahar* is primary aetiological factor of *Amlapitta* so at first we should stop taking *viruddhahar* and consume compatible diet. *Acharyacharak* also envisages the same measures and additionally states the usage of wholesome foods before the intake of unwholesome foods. Besides describing the treatment for the diseases occurring due to *viruddhahar*, there is also a vivid description given of how to get rid of the habituated *viruddhahara* practices and adopt the healthy ones. There it has been stated that one should not give up the long practiced habits immediately but only gradually to avoid withdrawal effect in the body. At first 1/4 th or 1/6 th of *apathyaahara* is to be replaced by *pathyaahara* and following the same pattern whole *apathyaahara* is to be replaced in 14 days. Others are of the view that *apathyaahara* is to be gradually replaced in 16 installments (4 day for one installment) which works out to be 64 days<sup>11</sup>. *Amlapitta* may manifest as *alpadoshawastha* or *bahudoshawastha* and treatment of either condition will vary.

### **ALPADOSHAWASTHA**

**Lang;han-** This will enhance digestive fire and symptoms produced by *Amavish* will reduce significantly as conversion of *samadoshas* to *Niraam*.

**Deepana&Paachan-** These drug also helps in increasing digestive fire and also helps in digestion of samadoshas –*Piper Longum, Zingiberofficinalis, Shivkshar Churna, Ajmodadi Churna* .

**Shaman dravyas** –*Sutshekhar rasa , Rasamrit, Leelavilaasrasa, Trikatuchurna, Drakshadi Gutika, Khand Pippaliavaleh, Abhyadyavleh, Mahanarayan Ghrit, Khand kushmand, Narikel Khandpaak, Samsharkarachurna, Lavanbhaskar Churna*<sup>12</sup> .

**BAHUDOSHAWASTHA:** Shodhan karma is employed in Bahudoshawastha. *Snehpaan –Tiktakghrit ,Mahatiktakghrit, Dadimadighrit, KalyaanakGhrit* after *snehpaan* for 6 days , then on 7<sup>th</sup> day (snehvishram day) if doshas are present in *amashaya* then *vaman* should be administered by using **Vaman-dravyas**<sup>1 3</sup> *Tinctoria, Laffa Aegyptica, Luffa Amara, Legnaria Vulgaris, Calotropis Procera ,Acorus Calamus , Citrullucolcocynthis* If doshas are present in *pakwashayvirechan* should administered by using **Virechan dravyas**<sup>14</sup> -*Operculina Turpethum, Cassia Fistula, Symplocos Racemosa, Euphorbia Nerifolia,*. After this *sansarjan karma* is followed according to *Pravar, Mdhyam ,Avarshudhi* of patients.

## DISCUSSION

The role of *Agni* and *Viruddhahar* has been mentioned in the aetiopathogenesis of all human ailments wherein *Amlapitta* has precisely been enlisted as one of the disorders caused by the same and therefore can be stated *Garavishajanit Amlapitta*. Here vitiation of *Doshas* and *Agni* results in *Agnimandya*, ultimately leading to *Avipaka*. Hence even light and small meals remain undigested which attains *Shuktatva* leading to the formations of *Amavisha*. This *Ama* then

mixes with *Pitta* and develops as *Amlapitta*. Holistic approach in *Bahya* and *Abhyantar Chikitsa* along with *Nidan Parivarjan* helps to restore the *jatharagni* and *Doshasamyata* and help to alleviate symptoms of *Amlapitta*.

## CONCLUSION

- 1) *Viruddhahar* can definitely cause *Amlapitta*.
- 2) *Amlapitta* can be effectively managed by avoiding *viruddhahar* and consuming compatible diet.

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